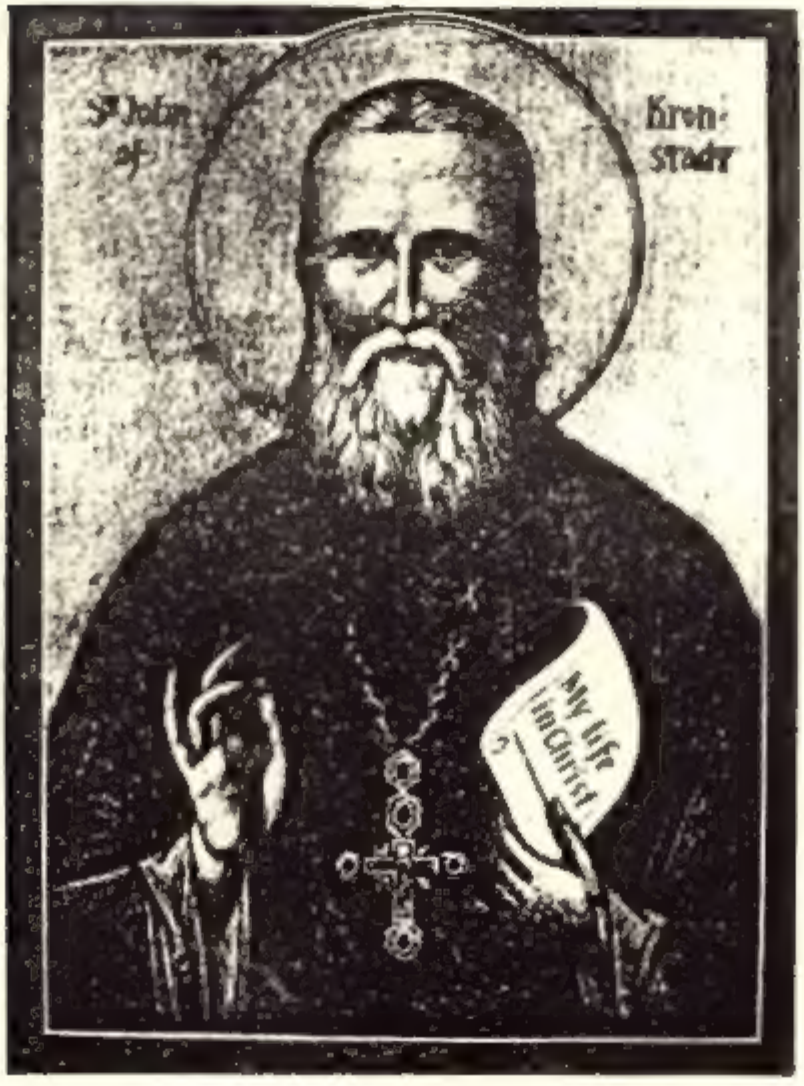
LIVING ORTHODOXY



Saint John of Kronstadt

VOLUME II No. 4
October 1980

SPECIAL FEATURE: AKATHIST HYMN TO ST. JOHN OF KRONSTADT

FROM THE EDITOR'S DESK

...which is now in a small heated cubicle in the Press building---otherwise the typewriter won't work. The building itself is at long last impenetrable to rain, snow, and blowing leaves---but not yet to cold; several days' work and many $$ worth of insulation and other materials are yet required to bring that about. Hopefully, the weather will co-operate and it won't get TOO cold before the week is out---because the press won't run either below a reasonable temperature, and there are as yet no provisions for heating it. Some of the effects of the purchase of the Olivetti Lexicon are apparent in this issue (and perhaps will be more so as the editor/typist/pressman gets used to it). Unfortunately the proportional/justifiable-type system is too slow for general use under present circumstances...but the results are pleasant when it can be used.

Said typewriter is finally paid for...the old Selectric was sold for $375, and sufficient funds have been marshalled from donations for the purpose (some of which are pledged but yet to come) and subscription revenues to pay the bill. As usual, however, the Press will be broke after this issue gets printed and mailed. Nonetheless, the Lord has provided for its work, and it continues to be possible to pay the bills ---even if sometimes a little late.

We're still in need of an electrical generator...what looked like the perfect unit for an unbelievable $500 evaporated (it had some mechanical problems and the guy decided he'd under-priced it anyway..... which he had); if it reappears (possible but unlikely), it'll be closer to $1,000---still a steal, but out of our present range.

As noted elsewhere, the Press has been given a Harris commercial printing press, a first-class, large-bed press. Moving it is a significant problem---it weighs 2½ tons and is in California; likewise, housing it once here. It's needed only if the Press is to continue to grow into a major publishing center of and for the Church; but if this <u>is</u> to occur, it's a gift of incredible magnitude. Please pray that the right decisions may be made---and that the means may be found to move, house and power it if that be the Lord's will.

As should be apparent, the publishing schedule was once again disrupted by travel; the Lord willing, the remaining two issues of this

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PUBLISHED WITH THE BLESSINGS OF
+GREGORY, BISHOP OF MANHATTAN
RUSSIAN ORTHODOX CHURCH OUTSIDE OF RUSSIA

THE SUFFERING OF THE HOLY HIEROMARTYR PHOCAS, BISHOP OF SINOPE

(commemorated on 22 September and 22 July)

In the city of Sinope, on the southern shore of the Black Sea,there lived a certain man by the name of Pamphilus and his wife Maria, who were the parents of the blessed Phocas. Even in his youth the blessed one was vouchsafed to receive such grace from the Holy Spirit that he was able to cast out demons from the people and heal diseases. When Phocas attained manhood, he was elected bishop of his native city because of his virtuous life, and he zealously began to shepherd his reason-endowed sheep. Instructing them in word, he also edified them by example, for, while he had previously led a virtuous life, after accepting the episcopal rank he strove all the more, so that all, beholding his good deed, glorified the heavenly Father. Many were the people he kept from error; many were the pagans he dissuaded from idolatry and brought to reverence the One God.

The Lord was well pleased to vouchsafe His faithful servant a crown of martyrdom and declared this to him in a vision in the following manner: From the heights of heaven a dove flew down, holding in its beak a wreath of flowers which it placed on the head of the blessed one; and it spoke in a human voice, saying: 'Thy cup hath already been filled; it becometh thee to quaff it.' From this vision the holy Phocas understood that it befell him to suffer for Christ. We already know from this that he was a great favorite of God, for while yet in the body he was vouchsafed to be crowned from heaven. Thus does our all-good God exalt His favored ones, account them worthy of glory and honor, and place crowns upon their heads. The holy Phocas was, in his spiritual and bodily purity, a true heavenly bridegroom, for heaven itself was desirous of being united with him and bestowed upon him a crown; yet this crown was a portent of a better crown, one bestowed in the bridal chamber of the Saviour, whereby he was to be crowned eternally and in which he would appear at the wedding banquet of heaven.

After this glorious sign, Phocas was handed over by the prefect Africanus to be tortured, this taking place during the reign of Trajan; this official long attempted to force him to offer sacrifice unto idols, but the holy one himself preferred to offer sacrifice unto God. He refused to carry out the prince's orders, not wishing to render unto the works of men's hands the honor due to God alone Who is seated upon the Cherubim. Then the prince ordered that the saint be bound to a tree and tortured. His entire body was covered with wounds; just as happens to

a corpse when ravenous carrion fowl fall upon it and, devouring it, rend it to pieces, so did the torturers rend the pure body of Christ's sufferer. Yet all of this did the holy Phocas endure manfully, for he heard a voice from on high which strengthened him and, calling upon Christ Jesus, he bore the torments, paying little heed to his suffering. To his flesh he showed no pity, for the sake of Him that had no mercy upon Himself and suffered for us upon the Cross, and St. Phocas' suffering was for him the coolness of Paradise, as it were, so manfully did he endure the torments, confessing the name of the Lord Who suffered for our sake.

Nothing was unbearable for the faithful servant who was suffering for his Master. Even had torturers gathered from all the world over to torment him, and had they devised all manner of torments for him, he would have been ready to endure them all for his beloved Lord, crying out with the prophet David: 'Ready is my heart, O God, ready is my heart.' (Ps. 107:2) The torturers placed him on an iron plate that had been heated red-hot, but the plate immediately grew cool, for the heart of the holy hierarch was aflame with love for God, and this spiritual fire overcame the power of the material flame. Throughout all the tortures they were able to contrive for him, the holy Phocas showed himself to be the victor, for round about him there appeared an army of angels and an ineffable divine light. In prison a heavenly light visited him; in fetters he rejoiced in the expectation of the freedom of heaven; amid his wounds he was strengthened by Christ Jesus. Finally, after many and varied tortures, they cast him into a boiling bath where he, praying, surrendered his soul into the hands of God and was vouchsafed to receive a victor's crown in the Church of the triumphant. This took place in the year of Our Lord 117. His holy body was interred by the faithful with honor and many miracles were wrought at his tomb. The Holy Church also celebrates the transfer of his precious relics from Pontus to Constantinople on July 22, an event which took place in the year 403 or 404.

KONTAKION in Tone VI:

Offering sacrifice as a holy hierarch, O father, thou didst at last offer thyself as a living sacrifice, and having lawfully borne witness concerning Christ God, strengthened by angels and submitting to death, thou art with them that cry out to thee: Come thou with us, O Phocas, and none shall be against us!

[Translation provided courtesy of the staff of ORTHODOX LIFE, Holy Trinity Monastery, Jordanville,NY]

WORTHY TO BE READ....

ST. INNOCENT, APOSTLE TO AMERICA, Paul D. Garrett, St. Vladimir's Seminary Press, Crestwood NY 10707, 1979, 345pp., $8.95.

It is regrettable that review of such an excellent work as this must begin with a disclaimer: the 1977 'canonization' by the Moscow Patriarchate of course carries little meaning for those who recognize the nature of the relationship between the Soviet Church and the Soviet State. Vladyka Innocent has yet to be formally glorified by the free Orthodox Church, but this in no way detracts from his greatness nor his exemplary missionary life. Neither does it detract from the value of this truly excellent biography, the first major life of one who truly deserves the appelation 'Apostle to America'.

An earlier issue of LIVING ORTHODOXY (Vol. II, #1) carried a short life of Metropolitan Innocent (for he ended his life quite unexpectedly as Metropolitan of Moscow), so it is pointless here again to explore the history of his ministry in detail. Suffice it to say that his ministry to the Russian settlers and, far more significantly, the native residents, of Alaska and far eastern Siberia of the early and mid nineteenth century was carried out under conditions which normally were braved only by the hardiest of fortune-seekers and explorers. Far from being content with mere church-building (in fact, he often had little more than a tent in which to serve the Hysteries of the Church) and conversing with his far-roaming fellow-countrymen, Innocent set about the labor of carrying the Faith to the farthest corners of the earth with a zeal truly fitting for a spiritual descendant of the Apostles and of Sts. Cyril and Methodius. Devising first methods for written languages for the native peoples to whom he ministered, he then set about preparing for them in their own languages the central works of the Faith---and teaching them to read them. Amongst others: a basic catechism; an amplified Gospel According to St. Matthew (augmented from the other Gospels); basic grammars and instruction books (for the students in the schools); and what is perhaps the first written work in any North American native langauge: The Indication of the Way Into the Kingdom of Heaven, first written in Fox-Aleut (in 1833), and subsequently translated into Tlingit, Russian, and a host of other languages.

Garrett's biography is written to be easily read (a fortunate decision was made not merely to translate and augment a nineteenth century Russian biography, but rather to start anew), and is richly provided with excerpts from Metropolitan Innocent's own diaries and writings, which contribute greatly to its value. Apparently, a sequel volume containing the full texts of many of these materials is planned...and

it is to be hoped that it is not long in appearing.

For anyone who would understand the true Orthodox missionary spirit, for anyone who would appreciate the incredible labors expended to plant the Faith upon North American soil at the very dawning of our own cultural history here---this work is one which must be read. It is certain that it will be enjoyed, and of profound spiritual benefit.

FOOD FOR PARADISE (A MEATLESS COOKBOOK), Orthodox Church of St. John the Russian, 12 Mt. Pleasant St., Ipswich, MA 01938, 1980; 133pp. spiral bound, $7.00/copy + 75¢ postage/order.

It was a pleasure indeed to receive a copy of this excellent cookbok for Orthodox Christians (and others too!) in time for review before the beginning of the Nativity Lent. Most of all, it is a pleasure to note that the volume (which is in all respects well-constructed) takes seriously the Church's discipline on fasting, and so provides numerous recipes (and menus making their location reasonably simple) for those days on which the use of oil (as well as meat, fish, eggs & dairy products) is prohibited. While many of the recipes are better suited to those with ready access to metropolitan-area-type food suppliers than to our own circumstances, they do not often seem to fall into the trap of making of fast-days and seasons occasions for the exercise of ingenuity in the production of even fancier meals than might be eaten at other times. Nevertheless, there is adequate provision for those occasions on which a celebration is in order even on a fast day. The facility of location of oil-free recipes might have been improved by providing page numbers in the menus (rather than requiring a further reference to the index), and for some curious reason the (excellent) pages detailing the fast-regulations of Church Tradition are scattered throughout the book, rather than being placed all together. Apart from these very minor inconveniences, the book should be a most welcome (and also durable...especially significant for a cookbook!) addition to any Orthodox Christian kitchen.

SERAPHIM'S SERAPHIM / The Life of Pelagia Ivanovna Serebrenikova, Fool for Christ's Sake of the Seraphim-Diveyevo Convent; translated from the Russian text and published by the Holy Transfiguration Monastery, 278 Warren St., Brookline, MA 02146, 1979; 161pp., illus.

This is truly a Life to tax to the breaking-point any good rational-minded American...one to put to the test of fire all of our notions of what constitutes 'reason' and its role in the life of Faith. It is certainly not a work to be undertaken by any who desire to persist in the

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AGAPE COMMUNITY NOTES

TEMPLE OF THE ANNUNCIATION SERVICES

SUNDAY SERVICES		WEEKDAY FESTIVAL SERVICES	
Great Vigil, Saturday	6:30PM	Vigils on the Eve	6:30PM
Morning Office and Divine Liturgy	8:00AM	Morning Office and Divine Liturgy	7:00AM
Vespers	6:30PM	Vespers	6:30PM

Daily services as arranged; please note that due to absences some services may be cancelled; others may be delayed to a later hour in extreme cold weather. Confessions heard before or after Vigils; at other times by appointment.

FORTH AND BACK

It was a busy end of the summer. The Feast of the Dormition was celebrated by Fr. Gregory and family not at Agape (as indicated in the last issue of LIVING ORTHODOXY), but rather at St. Nectarios' Church in Seattle, WA.----in the course of a five-week pilgrimage which was unexpectedly advanced in time by a couple of months. So overwhelming was the joy of this journey in Faith---and lesson in divine Providence---that it is quite impossible to know where to begin speaking of it. On the strength of prayer, the proceeds from the sale of the old camper-become-guest-house, and the somewhat questionable integrity of a 1972 100,000-mile Ford LTD wagon purchased for an absurdly low price, the trip was begun with a prayer-service to St. Herman on the commemoration of the transfer of the relics of St. Stephen (2/15 August). To reduce this joyous journey to a mere travellogue would be absurd...and yet even that would be a lengthy narrative: some 22 stops at Orthodox churches and isolated families, with many more visits in some cities, over a nine thousand-mile circle from Liberty to Chicago to British Columbia, southward along the coast to San Diego, then back again across the southwest ----to say nothing of the joys of the Lord's Creation along the route, including some of the truly grand places of this continent: the Black Hills, Yellowstone, Glacier, the southern Canadian mountains, the northwest coast, the spectacular drive along the coast into San Francisco... and on and on. A little less absurd would be to make of it an account of the overwhelming generosities of the Lord's people along the way... and yet to do that justice would also require a lengthy tale.

Truly, it was a journey in Faith, one of learning, one of experiencing---and at least on occasion one of proclaiming: an hour or more with a born-again South Dakotan a bit more than curious about this black-robed figure from another world in the parking lot of an 1880's vintage train line in the Black Hills; many hours with a number of priests and

laymen of other Orthodox jurisdictions uncertain about the integrity of the Faith as they are experiencing it; hours with a brother seeking his way in the Faith. But for us, perhaps more significant were the many occasions to share in the life of Faith with our brothers and sisters across the continent with whom we are constantly united in the Chalice of Our Lord, and whom we now can know in flesh as well as in the Spirit.

This account could have well begun in its middle, for it was certainly climaxed by the brief time spent in the celebration at the sepulchre of Blessed Vladyka John (Maximovitch) of a panikhida (the memorial service for the departed). Deep beneath the Cathedral in San Francisco, we were privileged to honor this great light of the Faith in the Americas, by whose prayers we are convinced our pathway into the Holy Synod was smoothed. It was a further joy after the service to be honored to have tea with Vladyka Antony of San Francisco before departing to the south---a through-the-night journey in order to be in San Diego for the services on Saturday evening.

We might never have reached San Francisco, however, had it not been for the watchful providence of the guardians of pilgrims' cars. A troublesome and elusive squeak which had defied identification before departure began to make itself more evident with the progressive mechanical torture of the Black Hills, the Rockies, and the long mountainous route through British Columbia to our grace-filled visit with Fr. Lev and Br. Vasily at the SS. Cyril & Methody Society in Chilliwack. A suspicion that it just might be a front-wheel bearing was verified in Seattle---indeed, a front-wheel bearing already in the final stages of disintegration, which would shortly have destroyed the front axle as well. Amongst the many other generosities of the people of St. Nectarios', the cost of necessary repairs was borne by the parish. It was truly a joy and delight to celebrate the Feast of the Dormition with such a parish---in which nearly the entire parish was present for the Great Vigil service on a week-night. It was in this same God-protected city that we were confronted with such a profound act of generosity that we still stagger when we think of it. Having already received at the hands of a pious laywoman there a beautiful hand-written ikon of the Mother of God 'Of Three Hands' with a beaten metal rizza, we discovered only after leaving the city that an envelope she had given to Matushka Anastasia with instructions to 'open it only later but guard it with your life' contained---in cash---what must have been her entire savings. May the Lord bless his handmaiden Maria!

The trip could not have been peacefully completed without her generosity, as well as that of other who contributed toward its cost---Fr. Alexander in Cedar Rapids, Fr. Lev in Chilliwack, Fr. Seraphim at

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AKATHIST HYMN
TO
OUR RIGHTEOUS FATHER JOHN OF KRONSTADT

[The original Akathist Hymn, in honor of the Theotokos, was composed in the seventh century by Sergius, Patriarch of Constantinople. He wrote it while the city was besieged by an overwhelming force of Persians and Scythians, and when it looked as if it would fall. Patriarch Sergius with all his clergy and the people of God went round the city walls singing his hymn to Our Lady, "Chosen Captain and Champion", and the enemy was routed. The Russian Orthodox Church sings this hymn at a solemn Matins said on Friday evening of the fifth week of Great Lent. The Greek Church sings it at Matins celebrated on Saturday morning of the fifth week; on the four preceding Fridays in Great Lent a quarter of the Hymn is sung at each service.

The Russian and other Slav faithful, possibly because of their love for Church music, have a special devotion to the Akathist Hymn; Slavic hymn-writers have composed Akathist hymns in honor of most of the Saints of Holy Orthodoxy, and in honor of all of the wonderworking icons of the Most Holy Mother of God.

Akathist hymns take their name from the insistent tradition that during them no one sits, as is fitting to their character.

This Akathist in honor of St. John of Kronstadt is offered here both to the honor of the patron of the Press and for the glory of God, as a beginning of an effort, in co-operation with the other English-language Orthodox presses, to make available the basic liturgical materials of the Church---and to keep them available. It is bound here for easy removal, but is also being printed separately, with an appropriate cover.

In the near future, the complete liturgical service to St. John of Kronstadt will be made available, first in LIVING ORTHODOXY and then by a separate reprinting.

(portions of the foregoing note on Akathist hymns were adapted from an endnote in Four Akathist Hymns, Orthodox Monastery of Our Lady of the Veil, Paris.

AKATHIST HYMN
TO
OUR RIGHTEOUS FATHER JOHN OF KRONSTADT

KONTAKION I

To the wondrous favorite of God, John, chosen among priests, pastor and teacher, intercessor for kings, comforter of the sorrowful, radiant beacon of the Russian land, who dedicated all his life to the service of God and neighbor, turned a multitude of sinners to repentance, and begged of God healing for many of the afflicted, let us offer up praise, as to our mediator and ready helper. As thou hast boldness before the Lord, do thou free us from all misfortune, O father, that we may cry out to thee in praise: Rejoice, O John, new beacon of Russia and fervent intercessor for us before God!

IKOS I

When but six years of age, O John, thou didst clearly behold in ineffable radiance thy guardian angel who told thee that, at the Lord's command, he would be ever present with thee and preserve thee from all evil. Wherefore, knowing thee to be chosen of God from thy youth, we cry thus:

Rejoice, thou that from thy childhood wast chosen by the providence of God!
Rejoice, thou that in thy youth wast called to His service by His grace!
Rejoice, thou that didst gladden thy guardian angel with thy good habits!
Rejoice, thou that didst in no wise grieve him!
Rejoice, for thine invisible protector appeared openly unto thee!
Rejoice, for he promised ever to protect thee!
Rejoice, beloved son of pious parents!
Rejoice, thou that from infancy wast raised by them in the fear of God!
Rejoice, thou that didst train thyself in abstinence from thy youth!
Rejoice, thou that didst spend thine early years in poverty and need!
Rejoice, for because of thy prudence the grace of God clearly rested upon thee!
Rejoice, for it rendered thy countenance ever compassionate!
Rejoice, O John, new beacon of Russia and fervent intercessor for us before God!

KONTAKION II

O divinely wise John, we see thee overshadowed by the grace of God from an early age and mystically guided and directed thereby to a life of virtue. Wherefore, having thee as our image and model, we cry out to Christ God in compunction: ALLELUIA!

IKOS I

Immersing thy mind in the study of the Scriptures and the writings of the Fathers, O John, thou didst abundantly draw forth from them the living water which gusheth from the well spring of the Holy Spirit. Wherefore, we pray thee: Entreat thou the good Lord, that of that of that quickening stream He vouchsafe us to be partakers, that we cry to thee thus:

Rejoice, thou that from childhood didst keep thyself unsullied by the passions!
Rejoice, thou that didst preserve the grace of Holy Baptism intact and unfading!
Rejoice, thou that didst fervently love to read the divine Scriptures!
Rejoice, thou that didst well and aright comprehend the meaning contained therein!
Rejoice, thou that didst show exemplary diligence in the study of books!
Rejoice, thou that didst gloriously progress in natural and spiritual philosophy!
Rejoice, thou that in thy wisdom didst soon perceive the deceits of this world!
Rejoice, thou that like a roaring eagle didst wisely shun the snares thereof!
Rejoice, wondrous and radiant sustenance of the Russian north!
Rejoice, thou that from the people didst drive the gloom of sin!
Rejoice, thou that dost grant ready aid unto all that have recourse unto thee!
Rejoice, thou that dost show us great, effectual defense before God!
Rejoice, O John, new beacon of Russia and fervent intercessor for us before God!

KONTAKION III

The power of the grace of God which fulfilleth that which is lacking was poured forth abundantly upon thee, O ever-memorable John, when thou wast ordained a priest by the holy hierarch Christopher and appointed pastor for the city of Kronstadt; for thenceforth thou didst begin to teach the people to serve the Holy Trinity faithfully and to chant unto Him, ALLELUIA!

IKOS III

Having divine love within thy heart and strictly observing the laws of abstinence, O wise John, thou didst readily fight against the movements of the passions, in no wise being caused to stumble thereby. Wherefore, like a mighty man, thou didst go forth to labor in the field of the Lord, loosening

the hardened and frozen hearts of men with thy discourse, as with a plough, warming them with prayer and the fervor of thy love, and sowing therein the seeds of true repentance and living faith. Wherefore, we dedicate to thee such praises as these:

Rejoice, chosen vessel of the grace of God!
Rejoice, abode of heavenly gifts!
Rejoice, thou that didst love God with all thy heart and all thy mind
Rejoice, thou who didst therefore teach thy spiritual children also to love Him!
Rejoice, thou that didst carefully keep the commandments of God and the rules of the Church on fasting!
Rejoice, thou that in thy works and teachings didst show forth thy love for God and neighbor!
Rejoice, thou that didst subject thy passions from thy youth!
Rejoice, thou that wast shown to be a glorious conqueror thereof!
Rejoice, thou that didst live in the world in a manner transcending the world!
Rejoice, thou that while on earth didst reason in a heavenly manner!
Rejoice, immovable pillar of the Orthodox Kingdom of Russia!
Rejoice, unwavering guardian of Orthodoxy and good habits!
Rejoice, O John, new beacon of Russia and fervent intercessor for us before God!

KONTAKION IV

O Father John, help us that are surrounded by a tempest of many misfortunes and the tumults of life, as in thy lifetime thou didst aid all that had recourse to thee in faith, that, helped by thee, we may all sing in thanksgiving for thee to God: ALLELUIA!

IKOS IV

Having heard the Apostle who saith, Our conversation is in the heavens, and desiring from childhood to inherit it, thou didst not squander this transitory life in gratifying the flesh and the passions, O John, but in cleansing thy soul of sinful thoughts. Wherefore, having thee as a model of God-pleasing life and a helper in piety, we cry out to thee thus:

Rejoice, radiant splendor of the light of the Gospel in our days!
Rejoice, all accomplishing illumination of benighted souls!
Rejoice, for in the divine Scriptures thou didst furnish thy whole mind with wings!
Rejoice, for therein thou didst find the straight path to the Kingdom of Heaven!

Rejoice, for all thy works were a light to the world!
Rejoice, for by thee hath the Heavenly Father been wondrously glorified!
Rejoice, for thy discourse was not like a tinkling cymbal --dead and unfeeling
Rejoice, for it was truly alive and active!
Rejoice, for through thee those dead in spirit are enlivened through faith!
Rejoice, for in our days the Lord hath revealed thee to the land of Russia as a prophet and Apostle!
Rejoice, for they that have fallen into the abyss of sin are through thee awakened to repentance!
Rejoice, for in thee have the faithful found an undaunted reprover and steadfast opponent of the enemies of the truth!
Rejoice, O John, new beacon of Russia and fervent intercessor for us before God!

KONTAKION V

O sacred John, thou art shown to be a most radiant star of the Russian land, which castest light into the gloom of sin. Wherefore, do thou now grant enlightenment to the children of Russia that are in the grasp of the darkness of error and in the power of impious traitors, that they may come to know their wretchedness and, turning to the Lord, may cry out to Him in repentance: ALLELUIA!

IKOS V

The peoples of Russia, seeing thee as a great preacher of piety and a mighty intercessor and advocate before God, hastened to thee in multitudes from all directions, and others sent thee letters from afar, amid their diseases begging healing, counsel amid their doubts and consolation amid their sorrows, and having obtained that which they desired, they cried out to thee in thanksgiving:

Rejoice, O John, new beacon unto the world!
Rejoice, thou that didst converse with God directly in thy prayers
Rejoice, for thy prayers are powerful and mighty in rendering the Master merciful!
Rejoice, for thine intercession before Him is able to move His goodness to compassion!
Rejoice, for through thee are grace-bearing healings bestowed according to the measure of one's faith!
Rejoice, for through thee the ailing receive the swift transformation of their afflictions into health!

Rejoice, for through thee are sinners turned to repentance!
Rejoice, for countless of the seditious are brought to their senses by thee!
Rejoice, for through thee are the senseless that rail against the mysteries of faith put to shame
Rejoice, for through thee do they that mock thy wondrous works receive fitting reproof!
Rejoice, grace-bearing comforter of the sorrowful!
Rejoice, good reprover of them that are in doubt!
Rejoice, O John, new beacon of Russia and fervent intercessor for us before God!

KONTAKION VI

Emulating the God-bearing Fathers, the preachers of the Truth, thou didst give thyself over wholly to the service of God and bearing the priestly rank, thou didst not knowingly sin, and, ever celebrating the divine services in church, chanting hymns of supplication in the homes of the faithful, compassionately doing good unto them in need, thou didst thus acquire the title of benefactor and unmercenary, O John. Wherefore, even after thy repose the people of Russia glorify thy name and, proclaiming eternal memory unto thee, chant unto God: ALLELUIA!

KOS V

Christ our God, Who shone forth from the Virgin and dispelled the darkness of the madness of idolatry with the light of the Gospel, hath shown thee, O father John, to be a faithful and zealous preacher of His Truth which was being distorted by the servants of the evil one. Wherefore, as thou hast boldness before the Lord, from such wickedness and craft do thou deliver all that sing unto thee such things as these.

Rejoice, eminent servant of Christ
Rejoice, thou, his exemplary favorite among priests!
Rejoice, for thou wast an ever-vigilant guard of the house of God!
Rejoice, for thou wast a mighty preserver of thy flock from them that steal the spirit!
Rejoice, thou that by thy writings didst move many from the love of the world to the love of Christ!
Rejoice, thou that by thy pronoucements didst reveal the love of God for man which is made manifest to us in temptations and His providence!
Rejoice, thou that didst speak of the activity of the spirit of God on men's hearts in a readily comprehensible manner!

Rejoice, thou that didst clearly indicate the mystery of prayerful converse with God!

Rejoice, thou that in thy lawful wedlock didst wondrously preserve thy virginity!

Rejoice, thou that through repentance dist father many spiritual children

Rejoice, thou that didst leave behind thee a blessed memory in the hearts of the faithful!

Rejoice, for this memory of thee as a rightous man shall never be forgotten!

Rejoice, O John, new beacon of Russia and fervent intercessor for us before God!

KONTAKION VII

The all-good Lord, wishing to console His faithful people and to turn the iniquitous from their evil deeds, raised thee up as a prophet for thy land, as once He raised up Jonah for the great city of Ninevah, that thou mightest preach the wrath of God which was soon to come upon the Russian land and which came to pass in accordance with thy proclamation, for the unrepentant remained in their pride, and they did not wish to chant humbly unto Christ God with thee: ALLELUIA!

IKOS VII

News ans of the wrath of God befell us because we did not wish to heed thy divinely inspired words, for the Russian realm hath fallen and hath been given over into the power of cruel atheists who have destroyed the honored monastic habitations, have defiled the holy temples, have grievously afflicted all pious people, and have given over a multitude of the clergy and laity to martyrdom. Wherefore, from the depths of our soul we offer repentance and have recourse to thy prayer, that we may be vouchsafed forgiveness of our sins and the mercy of God. And to thee, our intercessor, we cry out in compunction.

Rejoice, thunderous preacher of repentance!

Rejoice, unerring proclaimer of the wrath of God which was to come upon sinful people!

Rejoice, thunderous denouncer of the people's impiety

Rejoice, zealous lover of their correction!

Rejoice, thou that during thy lifetime wast a mighty rampart of the Orthodox dominion of Russia!

Rejoice, thou that in those days didst preserve it from sedition!

Rejoice, true intercessor and ally of pious sovereigns!

Rejoice, wise instructor and protector thereof!
Rejoice, thou that didst discourse at length on the divine establishment of the royal authority!
Rejoice, thou that didst zealously lead the people to obedience and loyalty to the lawful authority thereof!
Rejoice, thou that dost protect the throne of kings by thy prayers!
Rejoice, thou that dost teach them to render righteous judgements among the people!
Rejoice, O John, new beacon of Russia and fervent intercessor for us before God!

KONTAKION VIII

Thou didst reach the end of the extraordinary and angelic path of thine earthly life, O father John, for thou didst follow after the great Fathers, living in the world in abstinence, chastity and continuous glorification of God. And standing with them in gladness before Christ in heaven and offering up prayers in behalf of the world, thou dost ever sing: ALLELUIA!

IKOS VIII

All Orthodox people honor thee with great love, O father John, as in thy life let me so after thy repose, for thou hast great boldness before God and dost entreat his goodness for all that have recourse unto thee and cry out thus:

Rejoice, good offshoot of a blessed root!
Rejoice, honorable offspring and good child of pious parents!
Rejoice, for for the sake of thy birth and upbringing therein the little village of Sura hath become known throughout the whole land of Russia!
Rejoice, for by thy ministry therein hath the city of Kronstadt been glorified!
Rejoice, for the whole land of Russia hath been filled with thine acts of mercy!
Rejoice, for report of thy wondrous and holy life hath spread beyond its borders!
Rejoice, for by thy writings is the mystery of gracious communion with God made clear!
Rejoice, for by these same writings is the light of spiritual illumination poured forth upon the hearts of them that honor them.
Rejoice, for in thy writings is the purity of thy soul clearly perceived!

Rejoice, for therein, as in a mirror, is the divine likeness of the human soul reflected!

Rejoice, for by thy divinely wise writings not only the people of Russia, but those of other lands are edified in their piety!

Rejoice, for in these same writings daily the true faith shine forth and the gloom of heresies is dispelled!

Rejoice, O John, new beacon of Russia and fervent intercessor for us before God!

KONTAK ON IX

No word is sufficient to praise thee, O father John, for, moved by the Holy Spirit, thou didst earnestly serve God from thy youth, diligently laboring in the study of the sacred Scriptures for many years and acquiring a profound understanding thereof, assiduously concerning thyself also with the instruction of children and with thy flock, thou didst teach all to chant unto God with understanding: ALLELUIA

IKOS IX

Impious and empty-minded orators and blasphemers of the Faith were put openly to shame by thee in their impiety, and the Orthodox were made steadfast in the Faith, instructed by thy divinely-uttered words. Wherefore, praising thee, we cry out this:

Rejoice, divinely inspired flute!

Rejoice, sweet sounding psaltery of the Spirit!

Rejoice, thou that by thy words and writings didst make clear the dogmas of the Faith!

Rejoice, thou that by thine utterances didst set the thoughts of the faithful firmly in Orthodoxy!

Rejoice, thou that didst make many of them that were uncertain steadfast in the true Faith!

Rejoice, thou that didst fearlessly denounce in his empty-mindedness the prideful blasphemer of the mysteries of the Church of Christ!

Rejoice, for by thee were vanquished legions of them that rebelled against God!

Rejoice, for by thy pastoral love have multitudes of thy flock obtained the Kingdom of Heaven!

Rejoice, wise expounder of divine knowledge!

Rejoice, reverent celebrant of the mysteries of the Church!

Rejoice, O our joyous guide to the Kingdom of Heaven!

Rejoice, O our true teacher of the way of salvation!

Rejoice, O John, new beacon of Russia and fervent intercessor for us before God!

KONTAKION X

Desirous of saving thy soul, thou didst gather within thyself the fulness of the virtues of the Gospel, O father John: an apostolic and patristic confession of the Faith, a martyric steadfastness in piety, a constant vigilance in prayer, abstinence and humility, together with the struggles of the venerable. Wherefore, abiding now with the saints in Heaven, and glorifying God unceasingly, do thou remember us that honor thy holy memory and chant unto God: ALLELUIA!

KOS X

A most diligent sacred minister of the King of Heaven, thou wast zealous for the prosperity of thine earthly homeland, rightly teaching to render what is God's to God and what is Caesar's to Caesar. Wherefore, we praise thee thus:

Rejoice, good and faithful servant of God!
Rejoice, thou his earnest minister!
Rejoice, thou that didst diligently carry out all that was ordered by the Lord!
Rejoice, thou that wast a skillful performer of His commandments!
Rejoice, thou that didst ever ponder the omnipresence of God!
Rejoice, thou that didst set Him continually before thy mind's eye!
Rejoice, thou that didst honor the pious rulers of thy homeland as servants of God!
Rejoice, thou that by thy discourse and prayers didst aid them in their difficult task of government!
Rejoice, thou that didst move them to care for the good of Church and people!
Rejoice, thou that didst protect them from sedition and turmoil!
Rejoice, thou that even now dost entreat God on behalf of the land of Russia and all lands where the Orthodox dwell!
Rejoice, for thou art an intercessor for all that place their hope on thee!
Rejoice, O John, new beacon of Russia and fervent intercessor for us before God!

KONTAKION XI

O most wondrous father John, it is not possible to express in hymns of praise the multitude of the godly deeds which thou didst do throughout thy life: healing the infirm by thy prayers, expelling demons from people, healing them that were afflicted by drunkenness and other passions, taking pity

exceedingly upon them that were poor and wretched, helping and doing good unto all according to their need, that they might thankfully sing of thee to God: ALLELUIA

IKOS XI

The Lord hath shown thee forth in our days as a radiant beacon and a wondrous clairvoyant who foretold His wrath which was to come upon the Russian realm because its people did not repent at thy preaching. Wherefore, we bless thee as a prophet of God and a pronouncer of His judgements, and we cry out in penitence:

Rejoice, wondrous seer!
Rejoice, unerring foreteller of events to come!
Rejoice, thou that wast like unto the preachers of repentance of old!
Rejoice, thou that art equal in honor to the new seers
Rejoice, thou that dost clearly perceive the hidden judgements of God!
Rejoice, proclaimer of the coming wrath of God against unrepentant sinners!
Rejoice, sweet-voiced herald of repentance!
Rejoice, calmer of troubled hearts!
Rejoice, O our all-powerful mediator before God!
Rejoice, O our joyous intercessor before Him!
Rejoice, good shepherd of the rational sheep who didst seek out a multitude of souls astray!
Rejoice, thou that didst free many from the bonds of prison and death
Rejoice, O John, new beacon of Russia and fervent intercessor for us before God!

KONTAKION XII

The grace of God which thou didst receive twice in holy baptism and in thy priestly ordination, was not within thee in vain. O father John, for by thy love thou didst use it for the benefit of many and to the glory of the Bestower thereof, for by the radiance of thy life and works of mercy thou wast shown to be a great favorite of God, and by the multitude of lips which thou didst benefit spiritually and bodily a great hymn is raised: ALLELUIA!

IKOS XII

Hymning thy life which was pleasing unto God from thy youth and thine ascent from power to power, we bless thy righteous repose and the glorious burial of thy grace bearing relics which have found eternal rest in the maidens habitation which thou didst found. And we believe that thy holy sou

hath also found rest in the most splendid mansions of paradise, which to inherit do thou help us that proclaim to thee such praises as these:

Rejoice, thou that didst finish the course of this life peacefully and in a manner pleasing unto God!
Rejoice, thou that didst keep the right Faith inviolate!
Rejoice, thou that didst declare thy righteousness through thy peaceful Christian repose!
Rejoice, thou that with the saints hast received eternal rest in Heaven!
Rejoice, thou that hast partaken of the joy of the righteous in the mansions of paradise!
Rejoice, thou that hast been vouchsafed everlasting blessedness with a multitude of souls which have received salvation through thee!
Rejoice, thou that with the royal new-martyrs hast inherited the Kingdom of Heaven!
Rejoice, thou that with them dost stand before the King of glory and dost offer up prayers for the deliverance of thy homeland from the godless foe!
Rejoice, great champion of Orthodoxy!
Rejoice, invincible defender of piety!
Rejoice, thou that workest wonders, most gloriously by appearing in dreams!
Rejoice, thou that dost lead the heterodox to Orthodoxy!
Rejoice, O John, new beacon of Russia and fervent intercessor for us before God!

KONTAKION X.

O most honorable father John, who art not only of Kronstadt, but of all Russia as well! Beacon of the whole world and great favorite of Christ and wonderworker: accept from us, unworthy though we be, this hymn of praise, and by thy prayers, which are acceptable to God, deliver us from passing misfortunes and everlasting torments, that with thee we may be vouchsafed to chant eternally in the Kingdom of Heaven: ALLELUIA!

[This Kontakion is read thrice, and then Ikos I and Kontakion I are read again.]

PRAYER TO OUR RIGHTEOUS FATHER JOHN, WONDERWORKER OF KRONSTADT

O holy and righteous John our father, great wonderworker and beacon of the land of Russia! In supracelestial light dost thou behold Christ our God, being vouchsafed His mercy because of thy love. Full of divine grace, partaking ever of the Body of Christ and His Blood, thou didst go forth to thy pastoral labor even unto the evening of thy life. Yet even now thou hast not ceased from thy labor, living forever in Christ. O great pastor, we know that when thou didst serve as priest others learned compassion through thee, and yet others were raised up by thee from poverty and sinful fame and greatly loved thee who taught them all manner of good. Wherefore, we beseech thee: teach thou even us to do good, to abstain from sin, and to take care for the salvation of our souls, and be thou a good helper for us in every good deed, for God hath told thee the needs of His people, O our healer and benefactor! This, too, do we know, O righteous father, that thou wast a great man of prayer and a wondrous celebrant of the bloodless Sacrifice, full of the spirit of faith, hope, and Christian love. For, in performing the divine liturgy and praying ardently in behalf of them that entrusted themselves to thy prayerful aid, like a solicitous father thou didst embrace all with thy love, commemorating them, that their sin might be washed away by the all-holy Blood of Christ. Wherefore, we sinners also, trusting in thy love and aid, earnestly cry out to thee: O great pastor of the Russian land, pray thou in behalf of thy brethren, our archpastors and pastors, that they may live according to the will of God, as did the pastors of old who were pleasing unto God, and that the Lord may attend unto their supplications at every hour. O most marvellous wonderworker, entreat our all-merciful Saviour in behalf of all that are infirm and are endangered in divers ways and that look for consolation, that they may receive help and be comforted. Pray thou unto God, O father John, for children and youths that are studying, that they may acknowledge the Christian Faith and live according to the Faith, fervently loving our Lord, the all-holy Theotokos, and all the saints, and with them thee, who art truly their good father and instructor, and that their guardian angels protect them as thy guardian angel kept thee from the stumbling blocks of the enemy. Aflame with the spirit of apostolic zeal for the Orthodox Faith, thou didst fiercely and continuously denounce the blasphemies of them that pervert the Gospel of Christ. Wherefore, we beseech thee, O favorite of God, do thou even now strike down all temptations and schisms which are now so multiplied, that the Orthodox people may live in unity, peace and faithfulness to their mother, the Church of Christ. To these things we add with faith this great entreaty to thee, O great prophet and wonderworker who hast been vouchsafed

to thy people intercede before the dread throne of the Lord of glory, that He take pity and have mercy upon the suffering land of Russia where in thy days shone forth so greatly. May the Lord deliver His people from the yoke of godless atheists and their bitter torment! O all wondrous father John, priest of God Most High! Behold, we venerate thy precious icon, knowing that the Lord hath given thee to His people as a great helper and comforter. Ask thou, therefore, for us the spirit of repentance and true restoration. We know that in the days of thine earthly life a great multitude of people, putting aside their pride and confusion, weeping and lamenting, repenting openly of their secret sins, through thee received from God the Saviour even evening remission in the holy temple. As once thou didst over them, so do now now, lovingly stretch forth thy hand of blessing and beg God for the forgiveness of our sins. Enable us also to pass the remaining time of our life in a manner pleasing unto God, that by thy holy prayers we may be vouchsafed to attain unto the Kingdom of Heaven, and there, with thee, our father, all-possessor and keeper, glorify God Who is wondrous in His saints: the Father, and the Son, and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

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(Worthy to be read, from page 6)

THE FLAME OF THE CANDLE / a pictorial history of Russian Orthodox Churches in Alaska, Fern A. Wallace; SS. Kyril and Methody Society, Chilliwack, BC, CANADA; 1974; no price available.

In its 140 pages some 165 photographs of early (and many still-standing) Orthodox Churches of Alaska provide an excellent visual testimony to the faith and commitment not only of those who brought the Orthodox Christian Faith to this continent, but even more so to that of those who from them heard the Gospel and lived it. Many of these Temples of the Lord have succumbed to earthquake, tidal waves, volcanos, fires, and the passage of time; only in a volume such as this can one observe in a compact space and time the thread of Faith which created and maintained them. The author's notes on the photographs and on the historical circumstances under which the Temples came into existence are thorough and well-done; some of the background notes are an eloquent and touching exposition in simple terms of the fundamentals of Orthodox Christianity. The volume may be procured from the publisher; it is to be hoped that a copy might find its way into most homes...or at least into every Orthodox parish library.

Platina whom we nearly saw in San Francisco, Fr. Vladimir a Willets, CA, and unidentified parishioner in Houston. As it was, we returned to Agape with at least a little cash left over toward the continuation of the pilgrimage (next week, God willing) to visit our fathers and brethren in the northeast---enough to start, if not to return, on. Neither could the trip have been completed with any reasonable comfort had it not been for the marvellous hospitality of so many along the way, for the providential discovery of very inexpensive lodgings when it came time for essential laundry automotive, cleanup breaks ($16 was the most we paid), and for the glorious weather which graced those portions of the trip during which we pitched camp and the wonders of the Creation.

It would be ungracious to omit from this account at least mention of the many gifts for the Community, the Temple, and the Press with which we returned home...indeed, so many that it was necessary more than once to mail books home lest we be crowded out of the car! Books came from the SS. Cyril & Methody Society, from St. Nectarios Press, from Nikodemos at Etna, CA, from the St. Herman Monastery in Platina, as well there was a substantial gift of books from Fr. Gregory's brother and sister-in-law in Iowa City---selected from the stock of their 'Haunted Bookstore', these were nearly all pertaining to the history of Russia and to Russian language studies (as well as a few choice items for the children). Further, there were relics from St. Herman's, an epitaphion (yet to be shipped), kadillo (censer), and cruze for the zeon (hot water) used in the Divine Liturgy from the reader Lawrence in San Diego, and endless quantities of food and goodies for the road from the many who so graciously received us in their homes. Perhaps the most staggering gift of all...and it's yet uncertain whether we will finally be able to accept it...was that of a commercial-quality (Harris, offset press from a printer in Willetts, CA, a friend of Fr. Vladimir Anderson. The press is valued in the $20,000 range by our consultants here, and is certainly capable of producing first-class work. BUT... it will cost close to $1,000 to move it (unless some miracle of an empty Orthodox truck occurs), more yet to house it (a concrete-floored addition to the Press building would have to be built), and an as-yet-unknown amount to provide an adequate power supply (about 6KW, 3 phase 220VAC generator required). Any takers?

Where could one begin to write of the many wonderful people? Just a list of their names would fill several lines, and inevitably several would be omitted---indeed, we don't even know some of them. So many times we just barely managed to see someone...a day or two's difference in timing would have created an impossibility...and yet, by the Lord's Providence, we did in fact see nearly everyone we had any notion we ought to, even if so often for painfully short visits time and again

we wished we had been at liberty to stay for days with good people with whom we could only spend hours. One incident stands out, but is nevertheless somewhat typical. We had a sense we ought to try to see a long-time subscriber (who is not Orthodox) in northern California...but had only a post office box number for her in a small town. Had we not just at dark and just north of the town found ourselves in the midst of a magnificent redwood grove provided with a beautiful campground, we might have felt compelled to go on...for as we discovered the next day, the 'town' was no town at all---only a general store/post office with not a dwelling in sight. Even in the daytime, it seemed at first we might be at a dead-end, for while everyone knew of our friend's existence, no one seemed to know just where she lived. Persistence (coupled with the obvious fact that we were not governmental meddlers) paid off, however, and eventually we got directions. After a steep and dusty mountain climb, we were thankful to find her indeed at home, and equally so for the time we had then to share with her in our common quest for the Truth of the Gospel.

We give thanks and praise to God for His graciousness to us in His faithful people. Pray also for us that the continuation of this pilgrimage in the weeks to come---to Pennsylvania, New York, Rhode Island, Massachusetts, Maine, and then back into the midwest---may be of equal joyfulness and spiritual benefit.

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TEMPLE LABORS

Donations and tithes have made possible the installation in the Temple of screens (now somewhat out-of-season!), full roof insulation (perhaps somewhat less attractive than the underside of the metal roof, but a whole lot warmer/cooler!), and the siding up of some of the temporary openings (where further sections of the building will be added later). Some substantial work has been accomplished on the second stage of the packed-earth floor (which is now somewhat less dusty and a great deal less rocky). The interior of the High Place has been completed, using the poplar panelling which was cut from the original logs, cured through the winter, kiln-dried (free, by a nearby lumber-mill), and finally planed by the joint efforts of Fr. Gregory and a local one-armed cabinet maker. The remainder of the panelling (for the walls---cedar is hoped for the ceiling, but the time, energy and money for that has yet to come available) remains stored in the corner of the Temple ---and must be put up before a heater can be installed for the winter. Just as we go to press, a simple lunch was interrupted by the unexpected arrival of the UPS truck---bearing a complete mounted set of the Twelve Great Feasts ikons, as well as several others. We're not even certain yet to whom to express our profound gratitude. Glory be to God!

notion that there is some necessary relationship between sanctity and 'niceness'. Rather, it is a powerful and convincing demonstration that there is little common ground between our usual notions of 'goodness' or 'niceness' and true holiness. It might also serve well to force all of us to take a long, hard look at our notions of 'insanity', 'simple-mindedness', and 'retardation'. Perhaps in these little ones, the grace of God finds more fertile soil than in our own overfertilized (and so all too often poisoned) minds of which we are so proud. No price is available at the time of publication, but the work may be obtained either from Holy Transfiguration Monastery or from the St. John of Kronstadt Press.

SHARING IN THE FAITH

A welcome sequel to the 'great pilgrimage' (but even before time to catch the breath. Fr. Gregory had been invited before leaving to spend a weekend at the Church of Our Saviour in Indianapolis, giving there a series of meditative addresses and spending time in discussion with the people of the parish. So it was that after returning home on Wednesday afternoon, he departed again early on Friday for what proved to be yet another experience of the joy of our common bond in the Faith. The parish at Indianapolis (Agape's nearest ecclesial neighbor...only 300 miles away!) is a delightful one, able to boast a dedicated group of parishioners whose intent truly is to make the Faith the center of their lives. Nearly all live within a mile of the Temple, with the result that the many services throughout the week are nearly as well attended as are those on Sunday. Truly, these people have chosen to make of the Church their home, and of their brothers and sisters in the Faith their closest friends. May the Lord bless their endeavor, and their continuing growth in the Holy Faith!

RED FACES DEPARTMENT

As many of our readers no doubt noticed, the icon of St. John of Kronstadt on the cover of the last issue was inverted, herewith a correct version! Also, it has come to our attention that at least some copies escaped the Press with incorrect pagination. Should this have occurred with any of the mailed copies...please notify us and a correct copy will be supplied.

BOOKS RECEIVED

The enormous number of books purchased, donated, or sent for review in recent months precludes adequate review of all but a few. For now at least, many excellent works will simply have to be listed with a brief comment, some of these will be later given more ample reviews. Titles marked with an *) may be ordered from the St. John of Kronstadt Press, others should be ordered from their publishers (addresses given at the end of the listing).

A WONDERFUL REVELATION TO THE WORLD: Conversation of St. Seraphim with N.A. Motovilov. (St. Nectarios)* One of the basic texts for an understanding of St. Seraphim; an account of a revelation he shared with one of his spiritual children.

THE SOUL AFTER DEATH (St. Herman's)* Major work detailing the dominant Russian and patristic tradition concerning the 'life of the world to come'. Probably should be read in conjunction with----

THE SOUL, THE BODY, AND DEATH (SS. Cyril & Methody) which presents an entirely different viewpoint on the matter, while drawing on many of the same sources.

THE CHURCH IS ONE (St. Nectarios)* An excellent brief nineteenth-century exposition of basic Orthodox doctrine concerning the Church.

THE ONE THING NEEDFUL (Novo-Diveevo)* A complete collection of sermons for the Church year by Archbishop Andrei---certainly of great value to any Orthodox family, and perhaps most especially to those who must live at a great distance from any church.

STAND FAST IN THE TRUTH and THE LIFE AND WORKS OF ARCHBISHOP AVERKY (2 vols.) (Fr. Demetrios Serfes -see ad elsewhere) Has writings and teachings of Vladyka Averky in well-illustrated volumes.

AGAINST FALSE UNION (St. Nectarios)* Certainly a fundamental work on the problems faced by those who would truly live the Orthodox Faith while confronted with modernism and ecumenism on all fronts.

ORTHODOXY AND THE RELIGION OF THE FUTURE (St. Herman's)* Perhaps the only and certainly the most significant true Orthodox response to the various temptations confronting the world today: eclecticism, ecumenism, spiritism (including many 'charismatic' phenomena), oriental cultism, flying saucers, etc.

THE ORTHODOX VENERATION OF THE MOTHER OF GOD (St. Herman's)* Vladyka John Maximovitch's teachings concerning the Orthodox tradition on the veneration of St. Mary; fundamental for both new-found Orthodox and those who have grown up in the Faith.

WHAT ORTHODOX ICONOGRAPHY IS (St. Nectarios')* A brief pamphlet on the subject with several nice illustrations.

BLESSED JOHN (St. Herman's) Bishop Savva of Edmonton's account of the death and veneration of Vladyka John (Maximovitch) of San Francisco, and of some of the many miracles wrought at his intercession. Includes an Akathist to him.

THE ORTHODOX WAY (St. Vladimir's). Archimandrite Callistos Ware continues the work of The Orthodox Church with this volume which delves into the basic theological issues of the Faith.

A COMMENTARY ON THE DIVINE LITURGY (St. Vladimir's). Nicholas Cabasilas' classic 14th-century commentary on the Liturgy, which has acquired an almost 'official' status over the centuries.

LITTLE RUSSIAN PHILOKALIA, VOL. I: ST. SERAPHIM (St. Herman's). Richly-illustrated small volume containing the reminiscences of St. Seraphim's teachings by his disciples.

SERVICE OF THE SMALL SUPPLICATORY CANON TO THE MOST HOLY MOTHER OF GOD (St. Nectarios') A beautiful service used during the Dormition Fast (according to the Greek typicon), and also in common and private devotions 'in every tribulation, and in sorrow of soul'. A nice spiral-bound edition with an Icon of the Mother of God 'Keeper of the Portal'.

THE UNITY OF THE CHURCH AND THE WORLD CONFERENCE OF CHRISTIAN COMMUNITIE. (Monastery Press) A 'letter' (of some 65 pages!) in response to an early Anglican ecumenical proposal, exposing in detail the Orthodox understanding of the nature of the Church and Truth.

THE REPLY OF THE ORTHODOX CHURCH TO ROMAN CATHOLIC OVERTURES ON REUNION (St. Nectarios') A definitive response to the question from the patriarchate of Constantinople at the end of the nineteenth century.

THE WAY OF THE ASCETICS (St. Nectarios')* Beautiful little hardbound spiritual companion desirable for all who would live the life of the Faith.

THE LADDER OF DIVINE ASCENT (Holy Transfiguration) Magnificent edition, lovingly printed and bound as befits St. John Climacus' classic guide to Christian spirituality.

LIVES OF THE SAINTS FOR YOUNG PEOPLE (2 vols., more to come) (Synaxis) Brief lives of the saints well-suited to children from very early on through early adolescence (and for that matter their parents).

TO THE YOUNG PEOPLE OF THE CHURCH, ON THE LAW OF GOD (Synaxis). A major work of Metropolitan Philaret for teenagers and young college students. Originally written in Russian, well-translated.

THE KIEV CAVES PATERIKON (Synaxis) A most welcome addition to the available selection of brief lives of the Fathers, and one of the classic documents of Russian Orthodox spirituality.

THE TWELVE GREAT FEAST DAYS FOR YOUNG PEOPLE (Synaxis) Nicely-bound and illustrated brief accounts of the Great Feasts. Synaxis is to be commended for its concern to produce materials suitable for children and young adults, for whom it is often difficult to find satisfactory written instruction.

THE ST. NECTARIOS EDUCATIONAL SERIES (St. Nectarios') This has got to be the bargain-bundle of the decade. For a $10 donation, you get more material than can be reasonably held in one hand, selected from back-issues of the Orthodox Christian Witness, occasional publications of the Press, and reprints from other sources----a whole winter's worth of edification!

ADDRESSES:

St. Nectarios' Press, 10300 Ashworth Ave. N, Seattle, WA 98133
St. Herman's Monastery, Platina, CA 96076
SS. Cyril & Methody/Synaxis Press, Box 404, Chilliwack, BC, CANADA
Novo-Diveevo Convent, Spring Valley, NY 10977
St. Vladimir's Seminary Press, Crestwood, NY 10707
Monastery Press, 8011 Champagneur Ave., Montreal, P.Q., CANADA
Holy Transfiguration Monastery, 278 Warren St., Brookline, MA 02146

NEW ORTHODOX PUBLICATION IN ENGLISH
In memory of Archbishop Averky
of Syracuse and Holy Trinity Monastery

STAND FAST IN THE TRUTH (From the teachings of Abp. Averky)	$1.50
THE LIFE AND WORKS OF ARCHBISHOP AVERKY (Volume I)	2.50
THE WORKS OF ARCHBISHOP AVERKY (Volume II)	3.50
LAMINATED PHOTOGRAPH OF ARCHBISHOP AVERKY	.50

ORDER FROM: Father Demetrios Serfes, Pillars of Orthodoxy Parish House, Mt. Holly Springs, PA 17065.

1981 ORTHODOX CONFERENCE

The Orthodox Church of Sts. Photios the Great, Gregory Palamas, and Mark of Ephesus---The Pillars of Orthodoxy---in Mt. Holly Springs, Pennsylvania, will sponsor the 1981 Orthodox conference with the blessings of the Russian Orthodox Church Outside of Russia, July 21-24, 1981. Further details will be announced later.

'The graces of salvation are splendidly unfolded unto us.'---St. Photios

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year's volume will be published close together at the end of the year.

Subscriptions have been trickling in steadily as a result of complimentary distribution and, even more so, the beautiful publicity given LIVING ORTHODOXY in ORTHODOX AMERICA. As this is being written, the subscription count is up to 140 (including a few free and exchange subscriptions)...higher than it has ever been, and well on the way to the 'critical' figure of 200. If that figure can be reached before the end of the year, we will be able to avoid a rise in subscription prices for 1981 at least; otherwise, it may be necessary to raise the rates at the end of this year. Gift subscriptions and names for sample copies are still urgently needed.

FROM THE PRESS

[Several generous gifts to the Press and some purchases have made possible the extension of its services to include books from other sources. Any 'profits' will be used to increase the range of items available.]

The Sacramental Life, original edition	$1.50	The Soul After Death (Orthodox Word)	$5.00
LIVING ORTHODOXY, back issues ea.	.75	The Church Is One	1.75
Agape Community Newsletter, '75-'78	10.00	Children and Prayer	.10
Christianity or the Papacy	.75	The One Thing Needful (Archbishop Andrei)	4.00
The Way of the Ascetics (hardbound)	3.50	The Works of Abp. Averky (II)	3.90
Father John of Kronstadt	5.95	The Northern Thebaid (hardbound)	15.00
The Orthodox Church (a brief and useful pamphlet from a Roman source)	.35	Against False Union	2.50
A Wonderful Revelation to the World (St. Seraphim of Sarov)	.50	Orthodoxy and the Religion of the Future	5.00
The History of the Council of Florence	2.50	The Orthodox Veneration of the Mother of God (Abp. John)	2.00
The Life of Elder Zosima	8.50		
Akathist Hymn to St. John of Kronstadt	1.00		
What Orthodox Iconography Is	.50		

REPRINTS: Most articles from LIVING ORTHODOXY will be reprinted on request at 10¢/sheet + postage; the original order for a reprint must be for at least 100 copies.

POSTAGE/HANDLING: orders to $5.00, 50¢; to $10.00, 75¢; to $20.00, $1.00; over $20.00 postpaid.
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